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Editorial

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Contents.

EDITORIAL.	PAGE
Notes.....	97
Thanksgiving Day.....	97
Cuttle-fish Theology.—MARION D. SHUTTER.....	98
Boston Letter.—K. G. W.....	98
CONTRIBUTED AND SELECTED.	
Of the Philosophic Idea of God.—C. T. STOCKWELL.....	98
A Parable on Property.—Emerson.....	99
CORRESPONDENCE.....	99
CHURCH-DOOR PULPIT.	
Western Unitarian Conference—Report of the Secretary at the National Unitarian Conference.—JOHN R. EFFINGER.....	100
THE UNITY CLUB.	
Suggestions for an Emerson Class Programme.—W. C. G.....	101
THE STUDY TABLE.	
"Institutes of Economics;" "Aryan Sun-Myths;" "The Idea of God;" "A Summer in a Canon;" Holiday Cards and Leaflets.....	101
NOTES FROM THE FIELD.....	102
THE HOME.	
Our Thanksgiving Guest; How Belle Reformed.....	103
ANNOUNCEMENTS.....	104

Editorial.

SUPERSTITION is never disarmed by logic but it is dethroned by culture; it is never disproved but it is always outgrown.

Is there not a new religion which has been working through this generation, aye, through this century, and which already has its nucleus of thought in every soul—of workers in every congregation?

OUR anxious conservative friends that were so pleased with Dr. Abbot's paper in Philadelphia, must learn that what gives large philosophy gives large religion, that abounding science gives abounding grace, that a compelling truth is always and forever a saving gospel.

ALAS for the fame of kings. We clip from a daily paper the following item indicative of degeneracy: "Emperor William has authorized the establishment of a lottery, to be managed by a syndicate, for the purpose of raising the sum of 7,000,000 marks to clear a site on which to erect a monument to the late Emperor William."

WE publish in our correspondence column a note from the chairman of the nominating committee at the Philadelphia Conference. We did not in our editorial intend to criticize the action of the committee. The senior editor of UNITY voted for the new by-law entrusting to the Council the duty of appointing the committees on Fellowship. We only condemn the officious haste of the new Council in removing from the Western Committee one who by all principles of natural ex-officio,

courtesy and convenience should be retained. The purpose was obvious. One member of this Council writes us that the Western Unitarian Conference "has surrendered every shred of anything like Unitarianism." If this is so, we should like to know it authoritatively from some source. Does the Council of the National Conference, elected in such a careless manner as was the last one, have authority to decide the questions? If so, let them make their decision known as soon as possible.

SOUTAIEF, whose motto was, "I have a church within myself," is said by Leroy-Beaulieu in his great work on "The Empire of the Czars and Russians," to have been the teacher and inspirer of Tolstoi. Notices of this book, whose author has sedulously studied every aspect of Russian life, imply that nowhere else can we gain so much light on the politics, religion and literature of this remarkable people.

RATIONAL thinking on religious doctrines is bearing very significant fruit in the Presbyterian churches. The spirit of the age has forced the war into Africa. The "dark continent" of Calvinism is already designated as the great field for missionary endeavor. "When Greek meet Greek, then comes the tug of war." And since Presbyterians, backed by nearly all the rest of the world of orthodoxy, are now pouring hot shot into the Westminster Confession, Unitarians may well enough withdraw from this warfare, and busy themselves about their own proper and constructive designs.

THE "ARENA" is the stimulating name of a new Boston monthly edited by B. O. Flower. It is handsomely printed, and the first number, bearing the date of December, contains an admirable portrait of M. J. Savage, who appears also as the leading contributor, following whose article we find the names of Rabbi Schindler, W. H. H. Murray, Mary A. Livermore, Helen Campbell, N. P. Gilman, O. B. Frothingham, Dr. Bartol, and others. These names are sufficient evidence that the magazine is to stand for those who represent the picket line, the advance guard, who believe in free thinking, free discussion, free seeking concerning the questions of soul, which are the questions of morals and religion. The subscription price is \$5 a year. The readers of UNITY must be interested in this new venture.

THE Chicago Institute for instruction in morals and religion inaugurated Friday evening, November 22, the most important venture it has yet undertaken under most favorable and encouraging circumstances. The course of ten lectures on the Testimony of Science to Evolution, by specialists from the leading colleges of the country, was introduced by Prof. Clappole of Buchtel college. His subject was the "Development and Destiny of the Earth." Upward of three hundred persons were in attendance, including a large number of teachers and representative citizens. Space prevents our giving any abstract of the lecture, but it was a brilliant recital of the scientific conception of the career of our globe, out of the fire mists of the primitive nebulae through its various stages on to its anticipated death, as a cold globe, some millions of years ahead. He showed how science had contributed to the poetry of the world and illustrated the truth by his own apt quotations. Prof.

Clappole met many of our friends socially while in the city. On Saturday evening he gave a delightful conversation to a private circle at the residence of Prof. and Mrs. Bastin, on the history of our Northern lakes. We commend Prof. Clappole to Unity Clubs and other circles who would like to have science popularized and evolution interpreted.

It is the religion which evolution gives that finds its sanctions in the universal experience of mankind, that takes its command from the moral behests of the race. It is based on law and not on miracle. It finds its revelation in the growing experience of humanity. This new religion is absolutely cosmopolitan. It builds its church not out of any sect now existing, but it will come some day out of a beautiful combination of the brave and free hearts in many churches, those who care more for name than things, for life than for creeds.

A THOUGHTFUL friend of UNITY has called our attention to an article on the Lucayan Indians, by Prof. W. K. Brooks, of Johns Hopkins University, in the November number of the *Popular Science Monthly*. What a pathetic story is this record of the cruel annihilation of the inhabitants of the Bahama Islands by the immediate successors of Columbus. In the short space of twelve years "every soul of this population of more than forty thousand men, women and children had perished in a strange land, under the lash of the slave driver." Can any one after reading this brief but eloquent sketch ever enjoy the hammock with as much complacency as before, knowing that it is the only contribution, both the thing and the word, to the modern world, which these people were allowed to make? Is it too late to hope that Prof. Brooks' suggestion of some kind of poetic restitution for this great wrong can be acted upon? It will take shorter time to love the aborigines of our Western plains out of existence than it will to shoot them out of existence. It is a pleasing prospect to our Chicago readers that Prof. Brooks, who has displayed so much of the heart of Christ in this article, is to be heard in the course of Institute lectures in this city this winter, so auspiciously inaugurated by Prof. Clappole last week. Prof. Brooks' subject will be "Embryology and Evolution."

The *Christian Union* contains an interesting sketch of the University Extension system in England. Twenty years ago there existed in several English cities associations of ladies formed for the purpose of securing courses of lectures delivered by graduates of the Universities. The success of these lectures led to the establishing of free evening courses for the benefit of the working classes and the clerks and employes of business houses who were occupied during the day. The work gradually enlarged till in 1872 the University authorities decided to try the experiment for two years of instituting lectures and classes in a limited number of towns, and of appointing examiners to test the work. The first subjects presented were English Literature, Physical Science and Political Economy. Instead of three classes there are now nearly sixty, and instead of eight hundred students there are upward of ten thousand. Literary and scientific societies have been formed in every quarter of the United Kingdom among mechanics and young men and women engaged in the active work of life.

There is now a fairly complete system of instruction, covering three years of consecutive regular study and attendance upon lectures and examinations. The University of Cambridge grants to students, who have continued in attendance not less than three years and passed the required examinations, the privilege of being admitted to the University as men "deemed to have already kept three of the terms required for any degree." The movement in London is most encouraging. In 1887, under this system, there were eighty courses of lectures delivered with an average attendance of 4,193. No part of the city is without its center of university teaching, and in the poorer neighborhoods, like Whitechapel and Bethnal Green, the fees are nominal. Experience seems to show that the demand for higher education among those actively engaged in London, is already great and steadily on the increase.

In our own country the Chautauqua Literary and Scientific Circle has accomplished much. One American university has taken the initiative in this endeavor to popularize knowledge without sacrificing thoroughness. Will not others try the experiment?

THANKSGIVING DAY.

Let others recount the statistics of material prosperity and call for gratitude for full corn cribs, commercial prosperity and national pre-eminence. This is well. But we are most glad to remember that Thanksgiving day, whatever its origin may have been, has come to be pre-eminently the home day. So we would most think of the bounty grown in fireside gardens, the wealth gathered from domestic acres. We would give thanks for that more affluent bounty that causes tenderness to spring in mother-hearts and protection to grow in father's tracks; but it is also well to remember that the home is not complete, it is scarcely safe until the endless chain of good will reaches round the globe. Reader, you are not doing your duty by your family until your heart is large enough to take in all God's struggling children. That home is not a home that does not throb consciously with ideals and aspirations that transcends its own limits. That home is not a home whose inmates are such as Emerson describes as "triflers who are never out of conceit with petty comforts." The home must reach out if it is of itself to be homelike. The prosperous gentleman who has "no time to give to politics," forsakes the wife and children who have a right to look to him for protection. He forgets that every saloon opens into his house and that his house opens to all corruption of council chamber and legislative hall. Every demagogue is digging a pitfall for his boy while he is enjoying himself at his whist or his novel. No man is a decent householder who is not a decent citizen. No one is a good father or husband who is not a patriot, and no man is a patriot who is not a citizen of the world, a lover of mankind. The boldest as well as the noblest generalization of Herbert Spencer is that which conceives of society at large as a great organism with assimilating, distributing and sympathetic organs. His illustration and demonstration of this organism are among the most brilliant and noble portions of his writing. Now it is possible to create a congestion in this body politic, to destroy the normal rhythm of the complicated and delicate mechanism, on the

boulevard as well as in the alley. A torpid, sluggish cell in the way of a swell stone-front may retard and disturb the circulation as much as a malformed, feverish cell in the way of a drinking saloon, a smoking den or an opium joint. It is hard to tell which is the hardest for this body politic to break up and re-absorb and re-distribute, a drunken beggar, a complacent and bigoted church member, or a selfish millionaire. Each is poison in the system. The public pulse flutters. Society is sick on account of these. It is well to plead for homes, but we must remember we can have no decent homes without a decent religion. We can have no decent religion without a wholesome state, without the love of man and the love of truth supreme in the heart. He only is a home-maker who out of a consecrated life can say, "The world is my country, and to do good is my religion." The fact that we have lots of comforts at home will not excuse us from some of the disagreeable tasks of life. Because you have so many things to do and so much to do with, is the very reason why God calls upon you more loudly than upon many others to help him "set the solitary in families." He demands of you to join in singing "Home, Sweet Home" in such a way that no heart shall feel homeless.

CUTTLE-FISH THEOLOGY.

There is a curious fish called the cuttle-fish which secretes an inky fluid. When pursued by its enemies it throws out this fluid upon the water, making the waves around it so black that it escapes observation. There are cuttle-fish in theology as well as in nature. When closely pursued by reason they make everything dark around them with the word "mystery," and take refuge in that.

My attention has been called to the subject by some recent utterances that employ the device of the cuttle-fish. Says a learned bishop: "Explain the germination of a grain of wheat and I will explain the Trinity. The one is no more mysterious than the other." Says a popular preacher in regard to the doctrine of election: "We may not know the reason of the Divine decree, but we may be sure that some good and sufficient reason is behind it, and we are willing to leave this with God." Similar remarks are made of the Vicarious Sacrifice and Endless Punishment. "Mystery" is the last defence for every irrational doctrine that has vexed the history of human thought.

That there are mysteries in the universe and in religion, no wise man will deny. But the ones that are most insisted upon in religion are pure inventions, and it is simply preposterous to attribute them to the Infinite Intelligence. George Macdonald speaks of the "evil phantasms of a theology that would explain all God's doings by low conceptions—low I mean for humanity even—of right and law and justice; then only taking refuge in the fact of the incapacity of the human understanding, when its own inventions are impugned as undivine."

There is a difference between a fact of nature and a theological speculation. There is no analogy between the germination of a grain of wheat and the doctrine of the Trinity. The one we know to be a fact, the other we as surely know to be a fancy. We can go back to its origin. We can trace its progress in the history of theology. We can also trace its progress in the ecclesiastical authority backed by violence which imposed upon it the human intellect. There is a difference between a mystery that transcends the intelligence and a doctrine that contradicts it. We do not object to the Trinity because it is mysterious, but because it is absurd, and is incapable of any statement that mitigates its absurdity. We do not object to the Vicarious Sacrifice because it is mysterious, but because it is immoral; it strikes at the foundations of all responsibility. We do not

object to the Doctrine of Election because it is mysterious, but because it is partial and unjust. We do not object to endless punishment because it is mysterious, but because it is diabolical. It is infernal. These are our answers when we are invited to hoodwink our reason. These are the grounds upon which we reject these "mysteries."

Nothing that violates the principles of morality in us ever emanated from God. Take that thought into all your reading of the Bible; and you may attribute to the writers themselves and not to the Spirit of all Goodness, the assertions that He ordered cruel massacres, hardened the hearts of rulers, sent evil spirits to deceive, inspired the vindictive passages in the Psalms or in the book of Revelation. Morality in its essence is the same everywhere and always. God's ways and thoughts may be higher than ours, but their moral quality must be the same. If he bids us forgive our enemies, he dare not punish his own forever. If he commands us not to kill, he never ordered wholesale destruction of human life in the past.

In the essentials of religion there is no mystery. If Christ came to earth again, he would come to live over again the simple, pure life that he lived the first time. He would come saying, "On these two commandments hang all the law and the prophets—Love to God, love to man." "Whatsoever ye would that men should do unto you, do ye also even unto them." He would come saying to those who apply one test and another to men to decide whether they are "Christians,"—"Not he that calleth me Lord, Lord; but he that doeth the will of my Father in heaven shall enter the kingdom."

MARION D. SHUTTER.

BOSTON LETTER.

The actual Conference is over and its results are permeating our minds. Will it produce greater harmony? For what does the Conference stand? What will be the outcome of the woman's movement?

Two general reflections at once occur, first, that the effect of so many Unitarians assembled in council must tend to develop a more respectful feeling in Philadelphia towards our most dissenting sect from established churches, customs and creeds. Second, that it is evident that the ministers thought a great deal about the women. They seemed to be in the position of a father, who suddenly finds he has a grown-up daughter and does not know how to adapt himself to her. She has been growing all the time, unconsciously to him, who has been absorbed in his own affairs. Her reverence for his character and ability has kept her silent, while her opinions have been forming, and when at last, able to take care of herself and to claim equality instead of auxiliaryness, to coin a word, though always wishing to be helpful to all through the very capacity with which her parent has endowed her; she finds herself suddenly confronted with the old fable of the oak and the vine, applied concretely.

Carrying out the image, she replies, that she does not wish to be any longer a parasitic growth, though she will always give of her luxuriance to beautify his strength. But her parent distrusts her and fears she will use her wealth in such ways as she in her youth pleases, without regard to his needs. She, pained, still replies: Having taught me, can you not trust me? Your teachings were true, therefore can I never depart from them; yet the law of individual life requires me to apply them in mine own way.

Then the parent proudly rejoiced in his daughter's strength and bid her gather her own harvests, knowing that her filial love will replenish his barns. But again anxious, he begged her to work alongside with him, even if the harvest were scantier. So the father and daughter cast lingering, loving glances at each other in Philadelphia, and the daughter, still grieved at the parental

reluctance, offered to wait awhile before she took a new name and did her own work for him and for herself.

What most of the churches belonging to the daughter will do, is already evident; what others will do is not yet hardly known to themselves. They are most desirous to act rightly, but the law of association and the law of growth often conflict. That they can be harmonized in this case, seems practicable to those who have studied the new Constitution, which enables each church, if it chooses, to send every dollar of its funds, save the one-third of membership fees, *direct and unappropriated to the American Unitarian Association, without even going through the Alliance treasury, which could not be done under the Auxiliary Constitution.*

Mrs. Andrews has plainly stated the above in her letter to the *Christian Register* of November 14.

The desire for union is more intense than is realized, possibly, by those who do not care for any change. This desire has led those who feel it to propose amendments, sincerely believed in by all, which it is hoped will be of good in forming a National Union of Unitarian women.

Speaking of a union suggests the query, whether or not the Conference were cordial, not in its public utterances, but in its parlor, dining-room and elevator opportunities. Did we all speak to every one else just because we were Unitarians, or did we wait to be introduced? There was a great deal of waiting, but on the other hand, there was an absence of carping criticism, of fault-finding with others' personalities or of reproach, because one thought thus and thus. Each felt that her neighbor was honest and kind, and any one who cared for womanhood must have been convinced, that if we had not yet learned to be consecutive and logical, we had yet learned the greater lesson of differing in amity.

Would that I had space to tell of the dignity, fairness and patience of Mrs. Andrews, as presiding officer; of the bravery and eloquence of Mrs. Ames; of the clearness and conciseness, the kindness and calmness of manner of Mrs. Williams, as she explained the constitution with its amendments and answered questions; of the star-lit beauty of Mrs. Leonard's face and the broad truthfulness and religious zeal of her essay.

The strongest impression made by that part of the Conference, not defined as auxiliary, was its broad theism and its absence from sectarian technicality. Dr. Abbot's scientific statement that God is; Mr. Jones' fiery glow for faith in the spiritual commonwealth; and Mr. Calthrop's genealogy of the human soul, made us know that life was worth living. Mr. Curtis's utterances, shining as crystals and deep and true as the laws of crystalization, which govern their formation, proved that when a cultured layman speaks for religion he can do it with an authority and persuasiveness, a sincerity and graciousness of personality which may outweigh clerical fervor.

And so the gift of the Conference to its members and its audiences was an increased desire in our waxing and waning inspiration to give glad tribute of gratitude to God; to work for human brotherhood and to follow the spirit of Christ's teachings, with due reverence also for other teachings.

The women must wait till later in the winter before the consensus of the churches is decided. The Auxiliary in and near Boston has held various meetings, listening to reports from delegates and discussing the future. The ministers have preached sermons on the Conference, contributions have been given for Japan, the Meadville Professorship, which is to be honored with the name of Dr. Clarke and for the hundred thousand dollar fund of the A. U. A.

The A. U. A. has had its monthly meeting and has impartially distributed its funds, which never are sufficient, East and West, and rejoices that Harlem is next door neighbor to Japan.

K. G. W.

Contributed and Selected.

OF THE PHILOSOPHIC IDEA OF GOD.

In studying the history of the inception and growth of the idea of God, it seems pretty clear that the primal thought of God arose from a consciousness of, and a greater or less sense of dependence upon, some force or forces external to man. The primitive races knew but little of this universe of ours. Consequently the primeval conception of God was of that character which to us, appears low, crude, and exceedingly childish. But as man's experience and knowledge of the universe increased, his conceptions of Deity grew in like proportion. And so we see man rising from the worship of frost, wind, air, cloud, water, fire, sun, ancestors, etc., up to the worship of a more or less human Father-God, who dwells in some far-off sphere of space, from whence He rules the world and metes out rewards and punishments according to the deeds and merits of individual man and individual races of men.

From ancestor worship to monotheism is a long step, and it took the world many thousands of years to make it. There are many things that might be cited as being instrumental in leading the world—or portions of it, rather—up to monotheism; but it seems probable that the chief cause of this result may be found in a growing sense of the existence of law and order in the universe. It was, in other words, a final recognition of the fact that law pervades the world of phenomena, and that some unseen being must have created these laws. Consequently it is natural that worship should be transferred from phenomena to Him who made these laws and controls their action.

Thus it seems reasonable to claim that the sense of dependence upon something outside of ourselves is the general cause of not only primal polytheism, but of modern monotheism as well; and that the great stride from polytheism to monotheism is the result of a deeper, broader and higher knowledge of the force or forces external to ourselves, upon which they felt, and we feel, a sense of dependence and certain relationships. In other words, science was, and is, the power behind the evolution of man's intellectual conception of Deity. As man has grown into a truer apprehension of universal phenomena, in like proportion have his conceptions or ideas of God grown in depth, breadth and height. All phenomena are regarded to-day as manifestations of an infinite complexity of forces, all of which must be reducible to a Unit Force in the ultimate. And so has arisen the latest conception of God as immanent and all-pervading—a view which makes him the life and soul of the universe in some such sense as psychic force or life is the soul of these bodies of ours. This is a conception of God as psychical, and as "a being with whom the human soul in the deepest sense has kinship." The Infinite and finite must, then, be allied by ties that certainly are no less real than exist between the human parent and child.

But there is another side to this question.

The Idea of God based upon the intellectual standpoint alone comes far short of being adequate or all-embracing. There is a philosophy of the soul as well as of the intellect.

Systems of philosophy are, after all, in the highest sense, much too lifeless. A sense arises within us, occasionally at least, of something lacking, and of an inconsistency somewhere with that which we, vaguely, it may be, apprehend as somehow existing just beyond our mental grasp. Above the mountain of intellect rises a higher peak that is called soul; and the light and glory that kisses it is too bright and effulgent for human eyes, and defies the analysis of the human intellect. There is, in some souls at least, such a degree of sensitiveness to divine impulses as to enable the mind to "rend the thin rind of the visible and finite, and come out

into eternity, and inspire and expire its air." The largest conception or idea of God cannot be reduced to words, and will not be put into a system of philosophy, however cunningly devised or ingeniously arranged. At best they are but suggestive in relation to realities. And so we may well sympathize with those who find in Emerson, for instance, more that satisfies a real, inner hunger than in all the schools of philosophy extant. The soul sometimes rises to that consciousness of itself where it recognizes its kinship and responds to the great Over-soul; and by so doing *knows* that which to the intellect merely is "unknowable."

Note here that no disparagement of the intellect is meant. We need, the world needs, the philosopher, the scientist, the historian; but we and it need the poet also. The masculine intellect is needed no more than is the feminine sentiment. The world of humanity will be best served, and the unity of purpose and design, as manifested in the universe, will be nearer complete when they walk side by side; when the intellect, re-enforced by the demonstrated facts of the universe, shall be a guide to sentiment; and sentiment, with a keener sensitiveness to the ideal realities that lie beyond, shall, like the "ever womanly soul" of Margaret, lead the way. There will then be a truer balancing of the intellect and the soul, and each will have its due activity.

Now, in the light of physical science, it seems legitimate to claim that all our senses, both physical and spiritual, come about as the result of the operation of realities external to the forming organism. The first result is a subjective *feeling*; and feeling, in due process of time, results in sense organs; and then follows sensation and consciousness in orderly sequence. Thus we come to know the reality of the objectivity of our environment. The fact that we have sight is correlative proof of the objective existence of the sun; and so, in accordance with this law, if only one individual in the whole world of organisms could see, it would be an undeniable proof of the existence of the sun. *Consciousness then is the direct sequence of a real, creative environment.*

When, therefore, we see a man stand forth, and, with fervid awe and transparent sincerity, say: *I know* that there is a God, and that He is a being of Infinite Truth, Infinite Righteousness and Infinite Love; by the analogies of even physical law we have no right to question the reality of an adequate objective fact or force that environs such a man and creates in him a correlative sense or consciousness. As well might a man who is, and always has been blind, claim that his more fortunate neighbor is subject to the delusive fancies of an unbalanced mind when he, unlike himself, has come to an artistic apprehension of the harmony and soul of colors. The man with two well-developed eyes, and a sensitive sense to the beauties of color, may fail in the attempt to give expression to what he really apprehends. It does not follow, however, that there is no such fact as color. It proves, rather, that colors are an objective fact, and that their harmonies create in him a subjective consciousness that transcends his power of communication.

Feeling, then, is the first manifestation of response to that creative fact external to man which finally results in a greater or less consciousness of *love*. And history, science, philosophy and poetry join in the declaration that of all the forces in the universe, love is the greatest, most powerful and most persistent. The deeper and more far-reaching our knowledge of the universe, the more clearly appears this fact. And so, *God must be nothing less than Love.*

Two simple illustrations of this thought. A few days since I saw, lying in its mother's lap, an innocent, guileless babe. The mother was pouring down upon it, as only a mother can, that which we call love. It streamed from her eyes; every muscle of her face struggled to express it; cooing

words were seized upon to convey to her babe the soul that is inherent in her being; the hands were summoned to tell the tale. But all of these failed. Failed, did I say? Yes, failed to convey to her child's comprehension all that a mother's love means. But—and this is the point—it did not fail to awaken a *feeling* within the inner being of the babe, for it smiled and cooed in response, and nestled contentedly and trustingly within the protecting arms of a God-like love. This love was an objective, creative fact outside and independent of the child, under the persistent touch and pressure of which there shall be evolved the perfect subjective sense and consciousness. Just now it cannot name, much less explain or realize this love that environs it; in fact it is hardly conscious of it. But it *feels* it, and the sense and consciousness are sure to follow.

Another picture, taken from a point lower down the scale. In a recent call upon a gentleman of high intellectual culture and exquisite sensibilities, I noticed that, as he sat and talked, a little dog had contentedly taken possession of his lap. After a while, and in order to emphasize a point in our conversation—which happened to be on this very topic—this gentleman inquired, "Are you fond of dogs?" To my reply he said, "Well, here is a little fellow that seems much attached to me. He knows that I love him, and I know that he loves me. He feels perfectly at home here, and nestles in my lap with a perfect trust and contentment. When I go away and leave him he invariably lies with his nose to the crack of the door until my return. *He knows me, and I know him.*"

As I have thought of these two pictures of real life, and pondered upon the lessons to be derived, I have said to myself: Here is the whole story. This is the true philosophic idea of God. Is not love a demonstration of God, and, also, the shortest road by which we are to reach Him? "Love is real. Its beauty is, therefore, existent, not simply imaginary." "His form cannot be seen, no one perceives Him with the eye. Those who through the heart know Him thus abiding in the heart, become immortal."

C. T. STOCKWELL.

A PARABLE ON PROPERTY.

You ask, O Theanor, said Amphitryon, that I should go forth from this palace with my wife and children, and that you and your family may enter and possess it. The same request has been often made to me before by numbers of persons. Now I also think that I and my wife ought to go forth from the house and work all day in the fields and lie at night under some thicket, but I am waiting where I am, only until some god shall point out to me which among all these applicants, yourself or some other, is the rightful claimant.—*Emerson.*

THE possibility for man of a moral life, lies in the fact that there is in him a universal nature, a self which transcends all particular experiences. * * * Morality, or the moral life, may be described as the renunciation of the private or exclusive self and the identification of our life with an ever widening sphere of spiritual life beyond us.—*John Caird, D. D.*

THE presence of a body of well-instructed men, who have not to labor for their daily bread, is important to a degree which cannot be over-estimated: as all high intellectual work is carried on by them, and on such work, material progress of all kinds mainly depends, not to mention other and higher advantages.—*Charles Darwin.*

It is not the formal duty of worship, or the sitting still, that keeps the holy rest of sabbath; but whosever doth most according to charity, whether he works or works not, he breaks the holy sabbath least.—*John Milton.*

GOOD, better, best, is the motto shining out on the countenance of the age.—*Union Signal.*

Correspondence.

MESSRS. EDITORS OF UNITY: I am in accord with nearly all that UNITY has to say, both editorially and by correspondent, in its last issue, (Nov. 16), of the Conference at Philadelphia. But will you let me explain how it happened that no nomination of Committee on Fellowship came from the nominating committee of the Conference?

The attention of the Committee was called to the fact that the constitution of the Conference expressly names the officers which it shall elect at each meeting, and that a Committee on Fellowship is not among them. The opinion was expressed by a member of the Committee, of years and experience, and of the legal profession, that it would be, and had been in past elections, extra-constitutional to choose such a committee, and that the constitution could not be amended (or transcended) to this extent by *resolution*, the method and authority by which the Committee on Fellowship was originally constituted.

The suggestion of a by-law authorizing the council to appoint a Committee on Fellowship, came from the same source as the opinion above mentioned, as a way by which such a committee might be had, and might be selected with more deliberation than seemed possible to the nominating committee in its inevitably too brief and broken session. If the selection of persons for the Committee on Fellowship was, as a matter of fact, made by the council with even less deliberation than the Committee on Nominations could have given to it, that should not be charged to the latter body as its fault, since it was not contemplated by it as necessary or likely to occur. E. B. W.

DEAR UNITY:—Your issues of November 16 and 23 have acted on me as a bugle call does on a soldier, i. e., inspiring him with greater ardor for his cause and arousing him to action, inasmuch as there is a suggestion in both numbers that a time *does* come when forbearance ceases to be a virtue and that it is some times justifiable to "carry the war into Africa." The action of the Philadelphia Conference in ignoring the Western Conference, it seems to me, must have the same effect on a great many Unitarians, both East and West, that the firing on Fort Sumter had on a large number of hitherto pacific and unwarlike men during the late Civil War, rousing them from their contented apathy, and warning them that the methods of conciliation and forbearance having utterly failed, even to hold their own they must shoulder a musket and "stand up to be counted" as one more defender of Freedom—it being this time Freedom of Thought in church organization—the question being, as we all know, whether the encouraging or countenancing of free, untrammelled thought, (theologically speaking), in its members, will decrease, endanger or destroy the spiritual life, or lower the spiritual plane of such an organization. And is it not time, dear UNITY, that we laymen and laywomen began to recognize our individual responsibility in this matter, awake from our lethargy and enroll ourselves for active service in the ranks, thus encouraging our brave leaders in their holy endeavor for the cause we claim to be our own? Can we who are so fully alive to the great and far-reaching ministrations of the churches united under the name of the Western Conference, afford to stand listlessly by and see its unsullied banner trailed in the dust by sacrilegious hands—for sacrilegious I must consider any hands, be they those of a society or of an individual, that seek to degrade by wilful slight or implied contempt, any action, single or concerted, tending toward the further and continued development of Truth and Righteousness in the world, which, even its enemies will concede, is the aim and object of the Western Conference. Just one word more before my martial

spirit quiets down into the long firm stride that betokens the strength and determination necessary for a hard march. There are so many of us who are heartily in sympathy with the cause, and who resent all slights thrown upon it, who yet fail to "stand in line" and make an outward manifestation of our sympathy, forgetting that every volunteer counts one, and that every captain enters with so much more confidence and vigor into the campaign when he knows that behind him marches, in even step, a full company of loyal, earnest, whole-hearted soldiers. The privates, not the officers, make the strength of armies, and so I say, laymen and laywomen, East and West, declare your convictions, be they for one side or the other, and "stand up and be counted," as very willingly will I, being

ONE OF THEM.

EDITOR OF UNITY: I am glad to learn that the subject of establishing a Unitarian Church in Tokio, Japan, is being considered by the denomination. We have had some Japanese gentlemen attending our church and Sunday-school. They became deeply interested in our religion and unhesitatingly asserted that if the upper classes in Japan could have it presented to them, it would find great favor, and be accepted as the religion of right living, the religion of common sense. The educated classes of Japan cannot accept supernaturalism, but the simple precepts taught by Jesus find ready acceptance with a people who have already largely realized in their common life the beautiful spirit of the Golden Rule. My Japanese correspondent informs me that he has heard that Mr. Knapp will soon establish the first Unitarian Church in Japan, adding further that it is his belief that Unitarianism is likely to be adopted by the higher classes. There never was a better field for our denomination, and the harvest is ripe. Surely reapers can be found and ready help given. Yours truly,

HENRY A. WHITE.

KANSAS CITY, MO.

THE *Truth Seeker* (Free thinking) is not quite satisfied with the position occupied by the National Unitarian Conference. It rather likes the Unitarians—"particularly of the Chadwick, Savage and Clifford stripe. They do not know what is the matter with them. They have too much Bible, and an orthodox Bible too. * * * But let us be patient with them."

"It is a sort of moral conversion when a youthful mind turns from its too exclusive admiration of Byron's genius to the pages of Wordsworth." "One half of society requires that you respect its faith, the other half that you respect its hypocrisy."—*Life of William and Lucy Smith.*

THE frequent failure of our Unitarian ministers in small towns and country parishes, is due to the fact that they commonly administer our faith on orthodox principles.—*Rev. H. W. Bellows, 1868.*

It is the nature of foolish reasoning to seem good to the foolish reasoner. The absurd is taken as an excellent juicy thistle by many constitutions.—*George Eliot.*

We pray "Lead us not into temptation;" a vain prayer, if having led ourselves thither, we love to stay in that perilous condition.—*John Milton.*

"It is so ennobling to preach a full, free gospel," writes a brave missionary, who is undertaking an important work in a hard field.

If it were possible that a human being could be without religion, it would also be impossible to give religion.—*Froebel.*

THE gloom of a Presbyterian Sunday was, is, and forever will be detestable to the natural man.—*Froude.*

IMITATION has no place in morality.—*Kant.*

SHE who rocks the cradle rules the world.—*Douglas Ferrol.*

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

WESTERN UNITARIAN CONFERENCE. REPORT OF THE SECRETARY AT THE NATIONAL UNITARIAN CONFERENCE.

Once more in response to the invitation of the Council of this national body, I have the honor to report for the Western Unitarian Conference. Looking back over the three years intervening since the last report given at Saratoga, I gather, in the brief time allotted me, a few facts and figures that may intimate to you something of the scope and spirit of the work we are trying to do in the West.

While I must, with regret, report that several of the Western churches, among them some of the older and wealthier ones, have not during these three years officially co-operated with the Western Unitarian Conference, still these have been years of uninterrupted activity and encouraging growth within our borders.

The headquarters have been maintained as usual, with all their activities. Seventeen new societies have been formed, and twenty new churches built or purchased, (including four where work had been previously begun), fifteen of them by societies in active co-operation with the Western Conference.

The Conference has raised and disbursed for current expenses \$9,260.43. It holds intact the little fund of \$3,000 which came to it from Mr. Frothingham's Society of New York, known as the "Frothingham Fund," which, though free to be used, has been preserved through years of severe strain upon conference resources by the generous and self-sacrificing gifts of friends of the Conference, who have rallied to its support with unwavering loyalty and affection. Although bounded by certain geographical lines, the spiritual boundaries of the Conference extend into the States of New York, Massachusetts, New Hampshire, Pennsylvania, whence generous contributions have been received.

Besides the \$3,000 above mentioned, the Conference has on its subscription books over \$15,000 of the \$50,000 endowment fund asked for at its last session. The object of this fund, as stated by the committee of laymen having it in charge, is,—

"To give greater permanency and efficiency to the missionary work of the Western Unitarian Conference, which, after serving the cause of religious liberty and practical piety for thirty-seven years, has proven its right to public confidence and its capacity effectually to work for the cause of liberal religion; and to place the Conference on a firm basis as an organization that is fundamentally committed to the propagation of a religion in which character will be made superior to all thought lines or doctrinal distinctions."

The committee also expresses its confidence "that in this fund there is the beginning of a permanent Unitarian Headquarters Building for the West; that such a fund would greatly increase the national and non-sectional enthusiasm in our cause; and that, recognizing the law of geographical limitations, the West could then take an honest share of the work which belongs to it, and which this active and progressive civilization demands."

Contributions to this fund are still in order; and we confidently appeal to our friends everywhere to lend a hand in raising this modest endowment, which is meant to give strength and efficiency to our Western work.

In pursuance of this work, the secretary has traveled over 50,000 miles and preached in fifty-one of the seventy-six active societies, besides visiting many other places where occasional services have been held and breaking ground for the first time in new fields. Calls come to him from distant parts of the

conference territory, far in excess of his ability to respond to them; and doors of opportunity are often seen ajar, which cannot be entered for lack of means to meet the necessary expenses. It is confidently expected that in the near future the completion of the endowment fund will put the conference in a position to follow up its work of opening new fields, with such substantial aid as is often imperatively needed to insure successful and permanent organization.

One most encouraging feature of our work has been an increasing demand for the literature put forth by Unity Publishing Committee. Over one hundred and ten thousand Unity Mission and Unity Short Tracts have been distributed by this committee. Besides these there has been a large demand for the current sermons of Savage and Chadwick and the tract publications of the American Unitarian Association. It is a significant fact that people everywhere are reaching out after our literature, and that our tracts are not pressed upon them as a medicine for their souls, which they take with wry faces, but are eagerly sought after, and the most of them paid for as something valuable and important.

As an indication of local interest in the maintenance of the work of the conference, I may mention the organization, one year ago, of the Unitarian Club of Chicago, the object of which is stated to be to promote the spirit of fellowship, to help maintain the central headquarters, and to co-operate in the work of the Western Unitarian Conference and of the American Unitarian Association. Following our Western custom, this club welcomes to its membership both men and women, its first vice-president being a woman, and also its secretary.

The last three sessions of the Western Conference have each presented especial points of interest. At the session of 1887 a new resolution was passed concerning a declaration of fellowship and faith, which was offered as a substitute for two resolutions presented the year before at Cincinnati, one of which was at that time passed, the other rejected. This resolution of fellowship and faith, adopted by a vote of fifty-nine to thirteen, reads as follows:

Resolved, That, while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us, the statement being always open to re-statement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian churches in conference assembled, at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world.

And, inasmuch, as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth, we make the following statement of its past history and our present faith.

OUR HISTORY.

In this country Unitarians came out from the Congregational churches of New England some eighty years ago,—came out as new Protestants, asserting—

- (1) The Supremacy of Character above Belief, in Religion.
- (2) The Rights of Reason in the use of the Bible Revelation.
- (3) The Dignity, as against the Depravity, of Human Nature.
- (4) The Unity, not Trinity, of God; the Divinity, not Deity, of the Christ; and that Jesus was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day belief in the Bible as a miraculous revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted, leaders in it.

Today few Unitarians but trust free thought and trust it everywhere; we only fear thought bound. Therefore our beliefs are still deepening and widening, as science, history, and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads,—faith in the

Moral Order of the Universe, faith in All-Ruling Righteousness.

OUR FELLOWSHIP.

In all matters of church government we are strict Congregationalists. We have no "creed" in the usual sense; that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part hold such beliefs in common; but above all "doctrines" we emphasize the principles of Freedom, Fellowship and Character in Religion. These principles make our all-sufficient test of fellowship. All names that divide "religion" are to us of little consequence compared with religion itself. Whoever loves the Truth and lives the Good, is, in a broad sense, of our religious fellowship: whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our church is wide, our teachers many, and our holy writings large.

OUR DOCTRINES.

With a few exceptions we may be called Christian theists; theists as worshipping the One-in-All, and naming that One, "God, our Father"; Christian, because revering Jesus as the greatest of the historic prophets of religion; these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant: "In the freedom of the Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." It is hinted in such words as these: "Unitarianism is a religion of love to God and love to man." "It is belief in the humanity of God and the divinity of man." "It is that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no "creed" which we impose as test of fellowship, specific statements of belief abound among us,—always somewhat differing, always largely agreeing. One such we offer here.

We believe that to love the good and live the good is the supreme thing in religion.

We hold reason and conscience to be final authorities in matters of religious belief.

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man: We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this Order is truth; to obey it is right, and liberty, and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of a life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man is Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

At the thirty-fourth annual session of the Conference—May 15, 16, 17, 1888,—was celebrated "Fifty Years of Emerson," it being the fiftieth anniversary of the "Divinity School Address." The exercises consisted of hymns (one written for the occasion by F. L. Hosmer), prayer, responsive readings from Emerson, great sentences from Emerson (from the audience), several addresses, and a poem by John W. Chadwick.

A commemoration pamphlet was issued, printed in brown ink on heavy laid paper, containing the order of exercises and the "Divinity School Address;" and, by a resolution of the Conference, the churches, Unity Clubs, Sunday-schools, study-classes, Post-office Missions, Sunday circles, and similar organizations throughout the West, were requested to observe the Emerson semi-centennial, "that thereby the influence of a great soul might be extended, and an acquaintance with this epoch-working paper in the history of Unitarianism be increased." In harmony with this suggestion, Emerson Memorial Services were held in a number of our churches. Thus did the Conference testify its gratitude for the spiritual quickening which has come to the world from the Father of Lights through the soul of Emerson.

At the session of 1889, "Thirty Years of Darwin" was the topic for the day, which led up to noble heights of thought and spiritual suggestion; and it has already been proposed and adopted by our board, that a Theodore Parker day signalize the session of the next Conference, in May, 1890, thirty years from that May-day in Florence, when "the great soul fell asleep so softly that the most anxious watchers knew not that the last breath had been drawn."

In such studies and observances, the Western Unitarian Conference desires to express its appreciation of those who have opened the way for a broader, more rational, more inclusive religion, and to make some contribution toward the upbuilding of that faith which finds God in the nature of things and in the soul of man.

One or two general reflections, and I am done.

I might dwell on the perplexities and obstructions which vex our Unitarian work in common with that of all other religious bodies. But, believing as I do that these are but the signs of health and growth—the strugglings of the spirit for adequate expression; believing us on to greater strength and nobler union and larger efficiency—I cannot be persuaded to take up any wail on account of them. Let me rather point you to some of the things that seem to me full of encouragement and hope for the Unitarian movement in the West.

There is coming to be in the Western churches a growing consciousness of organic unity—a stronger feeling of belonging somewhere, of being part of a larger whole. And this too, without loss of that feeling of congregational and local independence which is characteristic of us and accords so well with the genius of our American institutions. In the most of our churches there is increasing desire for co-operation. We have our six State Conferences, working with more or less efficiency, toward which the churches are directing money and interest. And, at the last session of the Western Conference, four-fifths of the active churches of the West—sixty out of seventy-six—sent reports of their work and condition either directly by their pastors or lay officials or through the secretaries of State Conferences; and, from some of those churches not officially co-operating with the Conference, individual members pay the average amount of the former church contributions.

Parishes in search of ministers and ministers in search of parishes have referred their problems to headquarters during the past year as never before since my official connection with the Conference. The correspondence of the summer months, usually a time of inactivity in our parishes, has resulted in the settlement of six ministers and in several temporary engagements for ministers coming to take a look at the Western field. Such unity of action, such mutual dependence and helpfulness, seem to me to be indications of a growing interest in and recognition of the benefits of organized effort.

Furthermore, there is growing among our people a larger trust in principles. In the churches with which I am familiar there is but little nervousness about doctrines or statements, and a growing confidence in the power of truth to make its way and compel the allegiance of all reasonable minds, a hopeful forward look, a feeling that whatever is of God cannot be overthrown, and a settled conviction that righteousness is the true test of piety. The thought is working itself out clearer among Unitarians that it is our duty, first, to lead the good life, to be just and helpful and public-spirited; and, secondly, to be intellectually sincere, to profess to believe only that which commands itself to reason and conscience, to say no word and make no sign merely in obedience to conventionality, but to speak right out of the heart of to-day's convictions, to trust

ourselves to the broad stream of living truth that bears the world forward to ever nobler development and diviner wisdom.

Another feature of our general outlook is in the good quality of many of the men and women who are to-day offering themselves for the ministry of our churches. The empty pulpits are being supplied by a class of young men and women of unusual promise intellectually and of a devout and consecrated spirit. And I would speak a word especially of the efficiency and acceptability of women in the Unitarian pulpit of to-day. They seem to be solving the problem of how to fill up empty pews in a most satisfactory manner.

In one church, which has a woman for its pastor, where in former years the congregation was discouragingly small, I found on a recent visit that the pews were all occupied, and that it had become necessary to fill the adjoining parlors with chairs to accommodate the growing congregation.

In another church, which had been living "at a poor dying rate,"—indeed, could hardly be said to live at all—a marvellous resurrection has taken place under the quickening power of a woman in the pulpit.

Doubtless, some go at first out of curiosity; but, as was said of many who thronged the revival meetings of early Methodism, "those who went to scoff remained to pray," so those who go to hear the woman preacher as the sensation of the hour remain, if not to pray, at least to hear and to work, drawn by the power of earnestness and eloquence and womanly charm. Thus the women are paying us back for our distrust and grudging permission to enter the ministry—which they are still compelled to do without the beneficiary assistance which is graciously offered to young men—by doing most noble service in our churches.

What is more, they are, so far as I know, fostering that constructive spirit which is surely gaining ground among us. The successful preacher, all the time, is not the mere brilliant orator or ruthless iconoclast, but the constructive preacher. The sermons that people are calling for are not the controversial, but the practical and affirmative. The things that build up and strengthen are coming into ever greater demand.

The establishment of the Western Unitarian Sunday School Institute, which meets annually in October for a three or four days' session of resolute facing of Sunday-school problems, marks a growing interest in Sunday-school work, which becomes each year more real and serious.

The Unity Club, after much badgering and buffeting from those who are afraid of clubs, and those who were for the nonce unable to see how literary studies could promote religious growth, is taking its place among us as one of the recognized helps in the building up of the church. The Browning craze may still serve as the butt of ridicule to a certain class of minds; but those who have been inspired and uplifted by the study of "Saul," "Abt Vogler," and "Paracelsus," will not join in the laugh. The young people who have studied the "Vision of Sir Launfal," or the moral problems presented in the stories of Hawthorne and George Eliot, under a leader who has himself felt their moral stimulus and spiritual suggestion, are likely to be more interested in the Sunday preaching and better helpers all around because of the inspiration of the Unity Club.

Pursuing these lines of work, following the leadings of the spirit in our day, seeking for the "more light" that is ever breaking from the eternal word, we stand fast in our convictions and hold out the hand of fellowship to all those who would "live in the spirit."

JOHN R. EFFINGER.

MAN must earn his bread by the sweat of his brow, truly, but also by the sweat of his brain within his brow.—*Thoreau.*

The Unity Club.

SUGGESTIONS FOR AN EMERSON CLASS PROGRAMME.

BY W. C. G.

Class Books.—Emerson's "Essays, First Series." (Houghton & Mifflin editions \$1.25, \$1.75. Series I and II together, paper, 50 cts.)
Emerson's Poems (\$1.25, \$1.75.)
Books to consult for biographical papers.—Cahot's "Memoir of Emerson," 2 vols. (\$1.50.)
Edward Emerson's "Emerson in Concord," (\$1.75.)

Fortnightly meetings. One essay an evening, to be read at home previously by all. The poems named to be also read at home, if possible. They are arranged in two groups, one referring to the essay, the other to the biographical paper of the evening.

Each one to bring the two books to the class, with paragraphs of the essay numbered for convenient reference in discussion.

In the discussion,—

Keep talk to the point.

Keep it brisk and pressing, not loitering.

Keep it general. Every one should come with *vow to say something* during the meeting. The leader should call out the shy ones. No three persons to do three-fourths of the talking.

Keep it free and truth-seeking. Beware of the arguer. "Welcome freedom of speech. Let every one feel it a duty to express an opposite opinion, if it is cherished; to be true to his own thoughts and experiences; but this in the *right spirit*, for the sake of the *truth* only."

Keep trying to "think up to Emerson, not to bring him down to us."

At each meeting begin with—

(1) *Quotations* from memory—the noblest thought in Essay: a round-the-class exercise.

(2) *Short Paper, biographical* of Emerson. The twelve meetings will complete the Life. (See below.)

(3) *The Essay*:—
Analysis. All to prepare, one to read, a brief outline of the essay, the main thoughts.

Page by page—not reading continuously, but stopping over paragraphs and sentences that have helped or mystified in the home reading. Every one to be alert and ready to confess.

Discussion all along the way.

Collateral Readings from Emerson or others, if time.

(4) *An Emerson Poem*, selected from among those named below, to be read and interpreted.

THE TWELVE MEETINGS.

I. *Paper*: Concord, and those who have made it famous.

Essay: "History."

Poem: One from among—

Concord Hymn. Musketquad.
Hamatreya. Peter's Field.
Quatrain (No. 14).
Wood-Notes, I. Sphinx.
Waldensamkeit. Song of Nature.
My Garden. Fragments on Poet (No. 14).
Fragments on Life (No. 34.)

II. *Paper*: Little Ralph.

Essay: "Self-Reliance."

Poem: One from among—

Dirge. Titmouse.
Harp (close). Freedom.
In Memoriam E. B. E. Sursum Corda.
Fable. Quatrain (No. 19).
Fragments on Poet (No. 30).
Fragments on Life (No. 35.)

III. *Paper*: The Young Preacher. Was he right in leaving the pulpit?

Essay: "Compensation."

Poem: One from among—

Goodbye. Written in Naples.
Fragments on Life (No. 14).
Hymn at Second Church. Uriel.
Quatrain (No. 30). Astraea.
To Ellen. Compensation (both).
Merlin, II.

IV. *Paper*: Emerson the Lecturer.

Essay: "Spiritual Laws."

Poem: One from among—

Saadi. Destiny.
Fragments on Poet. Guv.
(Nos. 4-8). Spiritual Laws.
Closing couplet of the book. Fragments on Poet (No. 17).
Fate. Letters.
Prayer.

V. *Paper*: Emerson in the Trans-

centennial Movement.

Essay: "Love."

Poem: One from among—

Bacchus.
Two Rivers.
Forerunners.
Fragments on Poet (Nos. 13, 14, 32).
To Rhea.
Give All to Love.
Translation (No. 8).
Thine Eyes Still Shined.
Initial and Damonic Love.

VI. *Paper*: Emerson & Carlyle.

Essay: "Friendship."

Poem: One from among—

Fragments on Life (No. 15). Friendship.
Webster. Celestial Love.
Fragments on Life (No. 20).

VII. *Paper*: Emerson in Concord.

Essay: "Prudence."

Poem: One from among—

Fragments on Life (Nos. 33, 25).
The Visit.
Threnody (opening). Days.
Apology. Day's Ration.
Berrying. Fragments on Life (No. 1).
Miracle. Fragments on Poet (No. 16).
Humble-Bee. Monadnoc (the Mountain-men).
Snow-Storm.

VIII. *Paper*: Emerson as Traveler.

Essay: "Heroism."

Poem: One from among—

Fragment on Nature (No. 2). Heroism.
Fragments on Life (No. 24). Character.
Written in Naples. Voluntaries, III, IV, V.
Written in Rome. Quatrain (No. 24).
Fragments on Life (Nos. 30, 32).
Forbearance.

IX. *Paper*: The Old Age of Emerson.

Essay: "The Over-Soul."

Poem: One from among—

Terminus. Brahma.
World-Soul. Unity.
Wood-Notes, II. Pan.
Fragments on Poet (No. 15).

X. *Paper*: Emerson the Reformer.

Essay: "Circles."

Poem: One from among—

Ode to W. H. C. Politics.
Ode in Town-Hall. Each and All.
Boston Hymn. Xenophanes.
Chartist's Complaint. Limits.
Park.

XI. *Paper*: Emerson the Poet.

Essay: "Intellect."

Poem: One from among—

Beauty. Experience.
Rhodora. Culture.
Sea-Shore. Test.
Monadnoc. Solution.
May-Day. Lines upon Goethe.
Merlin, I. Fragments on Life (No. 27).
Poet, I, II. Fragments on Poet (Nos. 7, 10, 18, 22).
Fragments on Poet. Enchanter.

XII. *Paper*: Emerson's Religion.

Essay: "Art."

Poem: One from among—

Art. Problem.
Threnody (close). Worship.

The Study Table.

Institutes of Economics. By Elisha Benjamin Andrews, D. D., LL. D., President of Brown University, and late Professor of Economics in Cornell University. Boston: Silver, Burdette & Co.

Now that current thought is so much occupied with the problems of socialism and kindred subjects, a book adapted to lead the way into a knowledge of the fundamental principles of political economy and the present outlook of scientific economic thought will be cordially welcomed by many outside the colleges. President Andrews' "succinct text-book for the use of classes in colleges, high-schools and academies" is also admirably adapted to general use as a guide to isolated students or clubs. It is of unique value for what it leaves unsaid, for it omits all but the most general outline of each topic from the main text, leaving the fuller exposition to illustrative notes and the other writers to whom the reader is referred. These references are to all the leading works on the subject, and are given with each topic in definite chapter and page. This is a time-saving arrangement which will be highly appreciated.

President Andrews has brought to his study of economics the broad outlook of the historian and the human sympathies of an experienced pastor. The result is a work of rare fairness and practical interest. M. F. T.

Aryan Sun-Myths the Origin of Religions. With an Introduction by Charles Morris. Troy N. Y.: Nims and Knight.

This book, whose author dates his preface at Boston, but does not give his name, was written to support the proposition that the religions of the Aryan races have originated in solar myths. It is very conclusively shown that sun worship has played a prominent part in the development of our

religious practices and beliefs. As usual, however, with favorite theories, our author seems to have pushed his too far and made it explain too much. Some of his facts look in a different direction from the one in which he would have them. Thus he makes much of a belief in a crucified savior as common to Aryan religions. This he calls a solar myth. The savior is the sun. The crucifixion is his loss of power in winter. But the cross, which appears so frequently in the religious art and literature of various races, is not necessarily connected with crucifixion at all. Our author finds it repeatedly used to represent the life principle. Now this seems to point to phallic symbolism quite as much as to solar mythology. Indeed there can be little question that this other idea, to which our author makes no reference, has at least, to some degree, entered into the significance of the cross as a symbol in religious history. Religion has many roots. No single theory will explain all of this complex department of human life.

The book gives numerous illustrations of the coincidences and resemblances to be found among the religions of various races and times, and will thus serve to strengthen our growing sense of that sympathy which binds together all human aspirations after a higher life.

H. D. M.

The Idea of God. By Paul Carus, Ph. D. Chicago: The Open Court Publishing Co. 15 cents.

Dr. Carus has given us an interesting history and analysis of the idea of God in this lecture. He proceeds from I. The nature of ideas, II. etymology of the word God, III. God an abstract idea, IV. the conceptions of God, to V. definition of the ideal of God, and VI. the monistic conception of God. He finds Matthew Arnold's definition incomplete, since God is the power manifested in ourselves, as well as "the power not ourselves, which makes for righteousness." Mr. Seeley's is inadequate, though broader than Arnold's, because it implies a God outside of nature. John Fiske's is too anthropomorphic.

His own definition is, "GOD IS THE ETHICAL LIFE OF NATURE." This is not only an idea, it is an *ideal*—that is, a living idea, to be more and more realized in human thought and conduct. Man is the true incarnation of this ethical life of nature. All such studies are helpful in an age which is groping after some satisfying thought of the Source of Good and the Supreme Being, if haply it may find and name him.

J. C. L.

A Summer in a Canon. A California story. By Kate Douglas Wiggin. Boston and New York: Houghton, Mifflin & Co. \$1.50.

A clever and sparkling out-door story, telling how a party of lively sixteen-year-old boys and girls with judicious but not obtrusive guardians, camped out. There is no love story, no plot, no character analysis, but every page is a fresh surprise in incident and repartee. Perhaps the repartee is a trifle too clever for the children described in the narrative, but it makes good reading for other children. The book is a thoroughly healthful one, and it is hard to tell whether the young folks or their elders will enjoy it more. C. H. K.

A Happy New Year to You; One Merry Christmas Time; Hurrah for the New Year; Our Baby's Book. Boston: Lee & Shepard.

Among the many holiday books and souvenirs which are fast making their appearance, those noted above are among the most attractive we have seen. As shown by the titles, the first three form a series consisting of a Calendar, Christmas and New Year greetings. "Our Baby's Book" is larger and more pretentious than these. This is a happy device, and makes a safe and pretty repository in which to keep all the cherished mementoes which mark epochs in baby life. Each dainty book is handsomely printed on heavy cardboard, quaintly illustrated in colors and neatly fastened with ribbon, silver ring and chain.

Notes from the Field.

Cleveland, O.—A correspondent writes: The skies in Cleveland were overcast last Sunday, yet the day shone with a radiance of its own in Unity Church. The anniversary of Mr. Hosmer's taking charge of our church here is also the anniversary of his entrance into the ministry, and the Sunday's sermon on "A sower went forth to sow," was commemorative of both events. When the subject was announced the week before, I think the question lingered in many minds as to what the seed had been, upon what ground it had fallen, and what fruit it had borne, and perhaps in the quiet intervals of the busy week some long sermons had been preached to audiences of one. So when the Sunday came again the house was filled with a congregation ready to do its part in the morning service. The earnest words of the speaker as he told of the spirit of love in which he had entered upon his field of labor and the spirit of freedom in which he had worked in it, stirred the minds and hearts of his people until the very air seemed full of tender memories of the eleven years of our common work. He touched upon the thought that our united work had really accomplished something for the larger life of the community in which we live, and touched upon it in such a way that each hearer felt anew gratitude for helpful words from the pulpit that had made dark ways light, for courageous words that had made difficult tasks easy, for sympathetic, patient words that had made sorrow endurable, for sincere words that had made truthful living a necessity. In a word, all felt anew strength to fulfill the good will in those hours of worship which our minister has made truly "hours of insight" into the life of the spirit.

Boston.—The last assembly of the Sunday-school Teachers' Union discussed "Discipline in the Schools." It was agreed that children enjoy a well regulated home or class and can easily be taught to control conduct by a loving teacher. Reports of school visits told of increased value of S. S. Society Manuals and of the monthly meetings of the Union. Much sympathy was expressed for Rev. H. G. Spaulding, the real leader of the Union, in his home sorrows. His only daughter, a promising young woman of eighteen years, has just passed on to God.

—A union of all denominations, including the Universalists and Unitarians, is just made in the interest of a series of public Temperance meetings, to be soon held in Tremont Temple. It is especially hoped that such meetings will materially help the temperance advocates the coming winter in city and State politics.

—Rev. C. A. Bartol is about starting on a trip to California. His health is much improved by late rigorous treatment.

—At the A. U. A. rooms Revs. E. E. Hale and Brooke Herford are the veterans. There is danger of great overwork in their pushing home engagements and winter missionary journeys.

San Francisco, Cal.—The Channing Auxiliary of the First Unitarian Church is pushing its work vigorously. A unique bit of missionary enterprise is the publication monthly of "Scattered Leaves," a single leaf of heavy paper, envelope size, neatly printed on both sides, counting heading and all some fifty lines. No. 21, October, 1889, is "The Faith of Ethics," taken from the noble sermon by Wm. C. Gannett. Two study classes are about to be formed. A class for the study of Russia, under the charge of Miss M. A. Walsh, with a course of fifteen lectures, and a History Class, under the charge of Prof. Bernard Moses, of the University of California, seventeen lectures, under the general topic, "A Thousand Years of German History." All persons are eligible to membership of these classes, which meet on Tuesdays and Fridays, at 3:30 P. M., in the parlors of the church. From an earnest correspondent we get the following touch of personal interest in the Chicago headquarters: "I read UNITY eagerly, with keen sympathy for the earnest workers who are doing incredibly great things, and, as it seems to me, creating a great storage battery of inspiration and sacred flame for the rest of us."

Des Moines, Iowa.—Rev. Ida C. Hultin, of Des Moines, has now for some weeks been ill. The Des Moines Daily News of Nov. 18 contains the following: "The many friends of Rev. Ida C. Hultin will regret sincerely that her illness is assuming a serious character. Yesterday it was necessary to ask that the usual church bells should not be rung on her account, and this morning some of the teachers asked that their pupils should take pains to pass her residence quietly." We are moved with profound sympathy for Miss Hultin and her devoted people. Her sickness comes in the midst of a year of unwonted interest in her congregation. We pray that she may soon be restored to the work that so much needs her persuasive and eloquent word.

Hinsdale, Ill.—Unity Church was the scene of a pleasant re-union of friends, Thursday evening, Nov. 21, on the occasion of the ordination to the Unitarian ministry of its newly elected pastor, Herbert Taft Root. The responsive reading was by Rev. Carrie J. Bartlett, the reading of scriptures by Rev. Geo. H. Wilson, of the Congregational Church of Hinsdale, the sermon by Rev. Jenkin Lloyd

Jones, the ordaining prayer and right hand of fellowship by Rev. John R. Effinger, and the charge to the candidate by Rev. James Vila Blake. The ordination hymn, which was written for the occasion, by Rev. William C. Gannett, was rendered by the choir, after which the benediction was pronounced by Rev. Herbert Taft Root. The church was made glorious with lilies and chrysanthemums, and with kindly and cordial faces. The darkness and the rain outside could not chill the warmth nor dim the beauty within the walls, consecrated by love and faith and earnest effort.

Tablequah, Indian Territory.—A Post Office Mission has been established here. A correspondent writes to the Secretary of the Woman's Conference: "We hope soon to have the Post Office Mission in a flourishing condition. We have read many of the tracts and some of the sermons, have enjoyed them very much and been benefitted by them. We read UNITY every week and like it very much." We send greeting to this distant outpost. The touch of hands by letter helps all around.

Kalamazoo, Mich.—The Unitarian Church recently gave a parish supper to which one hundred and fifty guests sat down.

—A Unity Club has been organized and is getting to work. We have the promise of the programme of this club at an early day. The society shows indications of new and larger life.

Valley City, N. Dakota.—Rev. Helen G. Putnam did the first Unitarian preaching in this place October 26, 27, 28. She gave three discourses on Unitarianism, and much interest was awakened. The people are asking for her return.

Meadville, Penn.—Rev. Helen G. Putnam has been visiting old friends in Meadville, and on Nov. 17 supplied the Unitarian pulpit of that place.

The Kingdoms of Nature; or, Life and Organization from the Elements to Man, being a Following of Matter and Force into Vitality, Vitality into Organization, and Organization into the Various Types of Being, Culminating in Man.—By Ransom Dexter, A. M., M. D., LL. D. A valuable book of reference to accompany the study of any works on evolution. It contains nearly 400 illustrations, many of them full-page, with a copious glossary of biological terms. Large 8vo., 515 pages, half morocco, gilt edges, reduced from \$6.00 to \$2.25; cloth, sprinkled edges, reduced from \$3.50 to \$1.75.

"The work really contains a treatment of the subject which is new in some important respects, and comprises the latest conclusions arrived at by the most eminent toilers in this field of investigation. The chapter on 'Life' is especially interesting, as it contains an able discussion of the question which has puzzled the ablest minds of historic ages, and was doubtless a vexing problem long before men became wise enough to write. The last chapter, treating of the 'facial angle,' is in fact, if not in words, the most eloquent existing exposition of the relation between form and function through the whole range of the vertebrate division of the animal kingdom. The book is handsomely made. The illustrations are numerous, and, without exception, well executed."—*Chicago Tribune*.

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Of all the sweet home meetings,
The sweetest and the best
Was the welcome to our fireside
Of a dear Thanksgiving Guest.

With early glad expectance
The household was astir,
And when the sun shone clear and bright,
We said, "It shines for Her."

And when at times a cloud arose,
We watched with vague alarms
Until she crossed our threshold,
And we held her in our arms.

We knelt to her, we kissed her hand,
And felt supremely blest,
For she gave us each a gracious smile,
Our dear Thanksgiving Guest.

When we gathered at the table
And she filled the honored place,
We saw with deep emotion,
Shadows flit across her face.

Her eyes were dim with longing,
Her voice was thick with tears,
And we said, "She mourns remembering,
The joys of happier spheres."

But we gave her words of comfort
Till her grief was overcome,
And enthroned within her high chair,
She serenely sucked her thumb.

While she watched the flickering firelight
In the fading afternoon,
She sang in baby fashion
Many a quaintly foreign tune.

Then she talked, and tho' her converse
Soared to themes we could not reach,
Bewitched, we listened breathless
To the music of her speech.

At last her eyes drooped slowly,
By sleep's soft touch caressed,
"Good night, good night," we whispered,
"Thou dear Thanksgiving Guest."

ANNA M. PRATT.

HOW BELLE REFORMED.

A petulant sigh, so long drawn out that it seemed to come from the very ends of Belle's little worn boot-toes, caused me to look up from my sewing just in time, alas! to see my cherished volume of "Uncle Tom's Cabin" flying into the farthest corner of the room.

"I do get so tired reading about that angelic, goody-goody Eva!—well I don't care, I do mamma," she reiterated in response to my look of surprise and remonstrance.

I was half prepared for this outburst on the part of my little daughter; for some days I had noticed that she seemed unhappy and discontented, but I had waited for her to give me, as she always did, her confidence unsought.

"Well, dear, what is it?" I asked, prepared to hear of some fresh trouble into which impulsive Belle's hasty little tongue had led her at school.

"Mamma, dear mamma, I've come to confess," parodied she, dropping into a dejected little heap at my feet and preparing for what she called "a thorough talk."

"It was so easy for Eva to be good, mamma, it just discourages me from ever trying. Every one loved her without her ever thinking about making them. I'd just give worlds to be good and popular, but try as I will the girls won't like me. You've no idea mamma how hard I try; why, Mary Bliss would never have passed her examination in this world if I hadn't helped her this whole blessed term; and as for Maggie Shaw and the rest—anyway, mamma, I think they ought to like me more. But whenever there's anything going on they always try to avoid asking me."

"You are surely exaggerating, dear," I said; but unheeding the interruption Belle continued.

"Only to-day I overheard Jenny Marshall planning her party with her chum Cora Smith and she said, 'I s'pose I've got to invite Belle Austin but I hate to awfully, for she's always saying something disagreeable.' Just think of that mamma! You can't guess how unhappy it made me. I thought I'd see how Eva St. Clair contrived to make every one love her but it's just no use at all to try her way. If I tried to be goody-goody the girls would all call me a make-believe saint and a hypo-

crite, and you know, mamma, that's what I never *could* be called. It's a perfect hobby of mine. I always believe in saying just what I think. So many of the girls say mean, snippy things behind people's backs, but I always pride myself on saying the truth right out."

"But, little daughter," I said, as Belle paused, "in her tale of woe" to take breath, "is not that just where your whole difficulty lies?"

"In speaking the truth?" questioned Belle aghast, "why Mamma Austin, you wouldn't have me *pretend* to people, would you?"

"You make the same mistake that I did in youth, little daughter, a mistake that went far toward making me unpopular with my playmates. It is neither pretending nor deceiving for a little girl to refrain from expressing her opinions at all times. And isn't it presumptuous, dear, to give *your* ideas of people and things as necessarily *true* ones? Are you always in possession of facts necessary to make you a competent judge as to what constitutes the truth?"

"Why, I never thought of it in that light mamma. I've always prided myself on saying just what I thought, whether it was pleasant or unpleasant, thinking I was being frank and straightforward while all the time I was only being conceited."

"Let me give you a safe rule to follow: If you cannot make your thoughts of people and things pleasant ones refrain from uttering them. It has taken me years and years to learn to keep guard over my hasty tongue, Belle, and sometimes, even now I fear the lesson is poorly learned."

"Next time you help Jenny Marshall don't preface your assistance by telling her you should be ashamed to ask help on such easy problems. You will find she will appreciate your kindness and love you more if you give the help without unpleasant comment."

"Mamma Austin," Belle said rising in a determined way and picking up the abused volume of "Uncle Tom," "from this time I'm going to try as hard as ever I know how, to be different and do differently. I can't take Eva St. Clair's way to make people love me, but I'll have a way of my own. You'll see, mamma."

Belle and I had this "thorough talk" more than two years ago. Made fully conscious of her worst fault she has earnestly tried to correct it. Disappointing failures there have been, many, many of them in a day at first, when the hasty little tongue would give utterance to some unkind speech "that slipped out quicker than lightning" Belle would affirm by way of apology. In spite of her failures she has courageously held to her resolution and she is fast winning the confidence of her schoolmates and the love her hungry little heart craved.

At least, this is what I overheard Jennie Marshall say not long since: "No, girls, it's no use. We can't have the tea party Thursday, for Belle Austin can't come then and a tea party wouldn't be a tea party without her."

ANNA GAYLORD.

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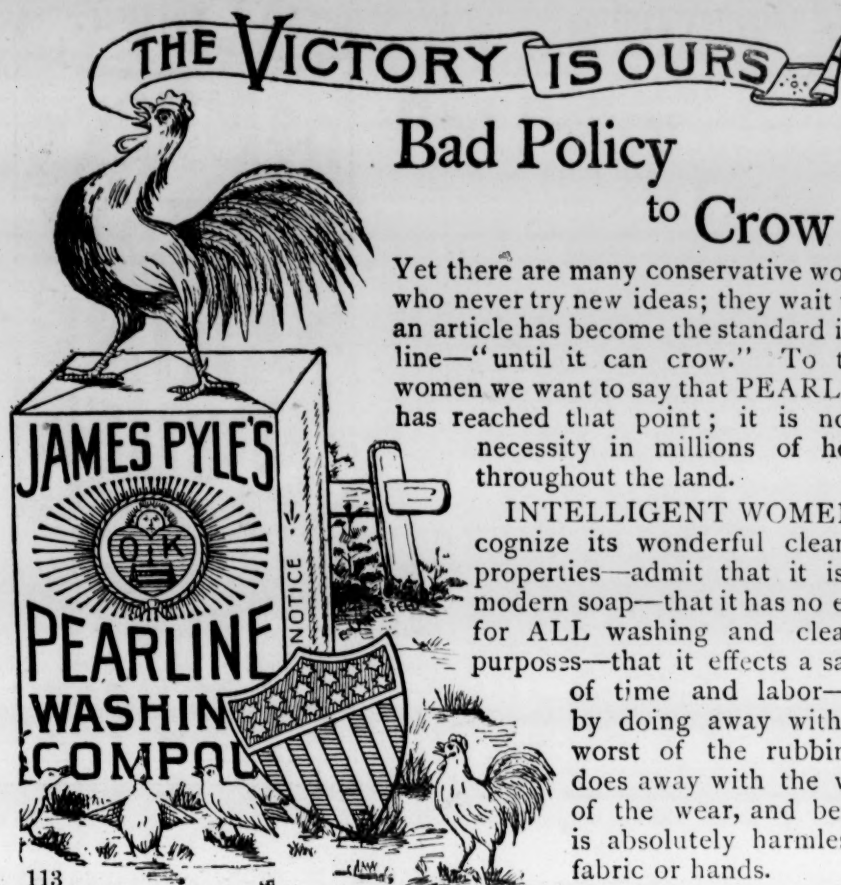
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